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THE

RAGGED SCHOOL UNION

MAGAZINE.

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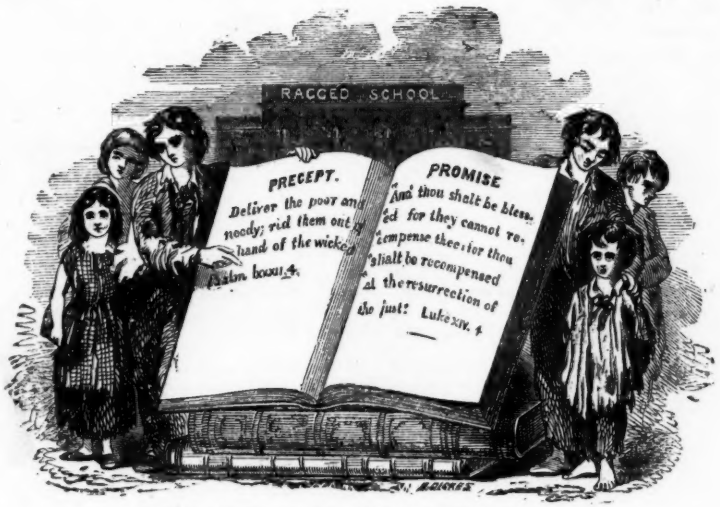
RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked
Psalm lxxxii. 4.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:
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* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

CONTENTS.

Papers, Original and Selected—	Page
Window-Gardens—Clean and Tidy Homes	197
A Plea for Hoxton	205
Facts and Figures of a Shoe-black Society	206
How to Help	209
John Dinham—"The Memory of the Just is Blessed"	210
The Bible; or, the Bread that talks with him that eats it	212
Letters from Emigrants	215
Photograph Likeness of H. E. Gurney, Esq.	217
The Teacher's Column—	
"No Time to Visit my Scholars"	217
The Reward	218
Texts for Teachers	219
The Children's Gallery—	
The Flannel Nightgown	219

ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of clothing from the Highgate Ladies' Working Party, for Perkins' Rents School, and a parcel of clothing from Mrs. Reade.

Parcels of Left-off Wearing Apparel, for distribution to the Children, and for our Industrial Classes, also Books or Magazines for forming School Libraries, will be thankfully acknowledged by Mr. JOSEPH G. GENT, 1, Exeter Hall, W.C.

Parcels of waste paper, old magazines, reports, &c., &c., can be made good use of for the benefit of the Society, and will be thankfully acknowledged by Mr. GENT, 1, Exeter Hall.

EDUCATION.—The MISSES GENT beg to inform their friends that they have Vacancies for a few Young Ladies as Boarders on moderate terms. Their School is pleasantly situated near Kennington Park. Pupils committed to their care receive every attention and home comfort. References given and required. 88, Camberwell New Road, S.

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HENRY PASSAGE, HAMPSTEAD ROAD, N.W.

ESTABLISHED 1843.

The Committee gratefully announce the entire success of their former appeal.

They are now desirous of continuing the following operations without incurring any fresh debt: Sunday and Week-day and Night Ragged Schools, Service for Adults, Mothers' Meetings, Penny Bank, Loan Libraries, &c., and an Industrial Refuge for thirty-four destitute boys.

Subscriptions and Donations to assist them in doing this will be thankfully received by Mr. J. G. GENT, 1, Exeter Hall, or by the Honorary Secretary, Mr. T. E. WAY, 29, Wigmore Street, W.

ORIENTAL LIFE.

The Committee of the Ragged School Union have the pleasure to announce that Mr. JOHN GADSBY has kindly volunteered (U.P.) to give his popular

Illustrations of Biblical & Oriental Life

At various places during the ensuing Season, on behalf of Ragged Schools. Mr. G.'s services will be entirely gratuitous.

Particulars will be given in next month's Magazine.

Application for Tickets for the Lectures to be made to Mr. J. G. GENT, Ragged School Union, 1, Exeter Hall.

Just published, price 1*s.*

AN ALBUM PORTRAIT of HENRY EDMUND GURNEY, ESQ., of Nutfield, Surrey, taken August, 1865, at Mr. CRELLIN'S Photographic Studio, 162, Regent Street, W.

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J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

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LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.

PRESIDENT, REV. CANON DALE.

OUT OF TOWN.

The season of the year has now arrived when thousands of those on whom Providence has bestowed her blessings in abundance will be seeking rest and recreation amidst the beauties of nature; either in our own beloved land, on the continent of Europe, or elsewhere. May the Divine protection and blessing attend all such, and bring them home again in due time, the better fitted to discharge the various duties of life! But as usual, the poor and wretched will be left behind, in many instances with nothing more than an increase of misery. The Secretary of this Institution has been often greatly tried during the autumn months. The funds fall off, while the applicants are equally numerous, and cases of such peculiarity as to make rejection very painful, even to the person on whom the task devolves; but how much more on the poor outcast herself! *This, however, may to a very great extent be averted by ladies and gentlemen sending a contribution before leaving town.*

1,600 poor creatures have been received since September, 1857.

The Committee authorize the immediate admission of suitable cases at all times, room and funds permitting.

£10 is the average cost of each case for support, clothing, &c., during the whole period of probation.

Contributions in Post-office Orders, Cheques, &c., will be thankfully received by
Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.
FRANCIS NICHOLLS, Esq. (of the Committee), 14, Old Jewry Chambers, E.C.
Mr. E. W. THOMAS, Secretary, 200, Euston Road, N.W.

NICHOL STREET

Ragged Schools, Missions, and Working Men's Club,

BETHNAL GREEN.

These schools, established in 1843, are situated in one of the most destitute districts of London. Commencing with one room, the work steadily grew, until the one became sixteen; but then dilapidations became so serious, that in very self defence they had to be given up. Freehold land close by, amply sufficient, was fortunately obtained by the Committee, at a cost of £850, and a portion of the land was covered with plain school buildings, which were opened free of debt. But from the dense population of the district, and the number of the children (about 1,200) crowding into the schools, still further accommodation is absolutely necessary.

But by these efforts, and by raising about £300 a year for the support of the School and Mission, the Committee and friends of the school, who mostly live three miles distant from the scene of their work, and have no special connection with the neighbourhood, have done what they can, and are now compelled to appeal to others for the assistance necessary to complete their plans by covering the vacant piece of land in their possession.

In this the Committee have the cordial approval and assistance of Lord Shaftesbury and the Rector of Bethnal Green.

One thousand pounds is still wanted, and towards this donations will be thankfully received by Mr. GENT, Secretary Ragged School Union; or by

HENRY SPICER, Jun.,
19, New Bridge Street, E.C.

Papers, Original and Selected.

WINDOW-GARDENS—CLEAN AND TIDY HOMES.

RAGGED SCHOOL Teachers are not stereotyped in their plans and modes of action for benefiting the poor for whom they care. Their inventive powers have oft been taxed, and not in vain, for the *modus operandi* by which the various necessities of their charge might be supplied; nor have they at all hesitated to adopt the plans of others, when they saw they were likely means for accomplishing the good they seek to do. Hence the multifarious operations that are carried on under the general designation of Ragged Schools. Among the most recent of these are those of *Window-gardens, and Clean and Tidy Homes.* And while we do not value them the less because they are a modern development of our work, yet we would not estimate them above their real worth. We have no sympathy with that neological teaching that advocates flowers, statuary, and other works of nature and art, as a means of drawing man up from the slough of sin, and placing his feet on the Rock of safety for time and eternity. Had there been an atom of truth in such teaching, surely he whose resources could command works of nature and art to any extent he pleased for his home, and in addition have his body "clothed in purple and fine linen, and fare sumptuously every day," would never "have lifted up his eyes in hell, being in torments." No! Such teaching, we rejoice to know, is not the teaching of Ragged Schools. There the child is taught from God's own Book, that by sin the man is dead while he liveth, and will never live eternally unless by grace he is born again of the Spirit, and so made a new creature in Christ Jesus.

Window-gardens and clean and tidy homes have a *moral* as well as a *physical* value, and are capable of effecting much good among the poor inhabiting the courts, alleys, and back streets of the metropolis. Plants will not grow well unless they have light, and air, and attention; and where plants can thrive man may thrive too. It is that the latter may be realized that we advocate and encourage the former. As far as our experience enables us to form a judgment, we are convinced that this is a movement decidedly in the right direction, and that every Ragged School throughout London should give every encouragement to their scholars to cultivate the growth

of plants, and hold a Flower Show at least annually. In course of time it is hoped arrangements will be made by which there may be a collection of the spring and autumn flowers, and so have Flower Shows twice a year. Attention might also be given by the children to the collection of wild flowers, grasses, mosses, ferns, &c., during their half-day holidays. Their love of buttercups and daisies is proverbial, and, with a little direction and instruction, could be beneficially extended. That the poor of London will have local and many difficulties to overcome, there is no doubt, but that they can, if they will, overcome them, is equally certain. It may, however, be at the expense of many anxious days, and nights too. Speaking of those preparing for the Flower Shows, the *Leisure Hour* says:—

"Anxious days and nights does he sometimes pass as the show-day draws near; and many a time have we seen him dash off at full speed from his work as the dinner-hour struck, and race homewards to see how the nursling was getting on. We knew an enthusiastic Camberwell competitor some time ago, who, having raised a bouncing dark dahlia to a prodigious size, grew exceedingly nervous and apprehensive lest any harm should befall it. He invented ingenious devices, in the shape of paper traps, for vermin, and these he disposed about the stem of the plant, so as to fortify all approaches to the flower. Nevertheless, on the night before the flower show he lay down to sleep full of fears, and when he did sleep was oppressed with a horrible dream of a big black slug rioting among the glorious petals of his darling. He leaped from his bed, lighted his lamp, and rushed down to his patch of garden. There, sure enough, he caught, not a slug, but a caitiff earwig, who had surmounted all his defences, and who, had he arrived five minutes later, would have infallibly ruined his flower. As ill-luck would have it, just as the earwig was disposed of, and Bob was coming away after a careful and prying examination of his treasure, Policeman Something suddenly turned his bull's-eye on him, and, leaping the low fence, rushed to apprehend him as a burglar. The policeman's path lay right in the direction of the flower, which in another moment he would have crushed to ruin; but Bob caught him by a timely grip on the collar, and the next moment both lay struggling on the ground. Of course the matter was soon explained, though the explanation turned the laugh against Bob, who cared little for that next day, when he bore away a handsome medal as first-prizeman. Other prizes had been won by our careful friend, who had come off with honours eight or ten times. One trait of his character we take leave to mention, because it is more honourable to him than any prize of his winning. On one occasion he packed a box of prime dahlias for exhibition at a famous county show: he knew they could not be excelled, and felt sure of a prize; and, to make assurance doubly sure, he carried the box himself to the railway-station, and saw it booked for despatch. Owing to the neglect or forgetfulness of the booking-clerk, it was not sent until after the adjudication; and though the flowers were universally acknowledged to be the best on the ground, Bob lost his prize, as they came too late. He was advised to sue the railway company for compensation: but 'No,' said he; 'it will bring the clerk into trouble: I shall say nothing about it.'

"Without declaring ourselves of the opinion of those who seem to think that the love of nature and the beautiful in nature is incompatible with anything vicious or

immoral in the character, we may be allowed to state our conviction that the pursuit of flower-culture, albeit under difficulties, is calculated 'to soften men's manners, and prevent them from becoming brutal,' quite as effectually, at least, as a course of gerund-grinding, which latter is a corrective that the working man doesn't get. So far as our observation goes, we feel justified in affirming that this gentle and delicate pursuit, even when it does not lead to the competing for and winning of prizes, often leads men away from the skittle-ground, the taproom, and the ginshop, and gives them a distaste for lower and mere animal gratifications. We have known many men whose little patches of garden ground have proved their greatest benefactors—who, through the study of and familiarity with flowers at home, have had their eyes opened to the boundless beauties and treasures of nature, and have thus been raised intellectually far above their fellows. Such men, it may be said with truth, are invariably the best of their class, and it is rare indeed that anything unmanly or ungenerous can be laid to their charge. Wandering the other day over a field, and down in the neighbourhood of a great city, we came upon a self-taught botanist, as he was sorting his day's gatherings of plants, while resting after his meal of bread-and-cheese by the side of a little spring, whose waters assuaged his thirst. He was a working man enjoying his holiday in his own way; that is, while his shopmates were carousing at a rural tavern, he was botanising over the fields. This worthy fellow's knowledge made us ashamed of our own ignorance. He knew every plant to be found within a circuit of twenty miles in diameter, and could describe and classify them all, from the lichen that covered the rock at his feet, to the majestic oak that towered above his head; there was not a blade of grass or a tendril of moss to be found which was a stranger to him; while he seemed to know the virtues and properties of all that grew from the soil. Contrast such a man, taking home his day's gatherings, and his fresh spoil of knowledge, after a day of calm and reasonable enjoyment amidst the wonders of creation, with Tippler Tom, dragged home by his comrades in a half-senseless state after a day of drinking."

As the object of our writing is to induce others to adopt the plan in their own schools, we need not apologize for giving details which to a general reader may appear superfluous, but not to those who desire to adopt the scheme for the benefit of their scholars and neighbours. The following is the plan carried out by the Robert Street Ragged School, New Cut. The flowers were exhibited in the 7th Surrey Rifle Grounds, at the back of Bethlehem Hospital, which, humble and unassuming in its proportions and general aspect, was full of interest when the class of exhibitors and the object of the show were borne in mind. The geraniums, African marigolds, musks, chrysanthemums, "creeping jennies," stocks, calceolarias, and other familiar flowering plants, had all been grown in the courts, lanes, alleys, and poorest streets of the New Cut; and the limited means of the cultivators was curiously shown by the variety of contrivances, in lieu of the ordinary flower-pots, in which the plants had been grown—old saucepans, and old tin pots of various sizes, while, in other cases, artistic taste showed itself in the bright white rim of a gorgeously red legitimate pot. It might be

fairly called a window-cultural exhibition, and many of the flowers were grown by the children of the New Cut Ragged Schools, for whose benefit this first show of the kind was made. Besides these contributions of the poor, the Archbishop of Canterbury sent a large quantity of beautiful cut flowers, and of carrots, turnips, potatoes, French beans, and other notable vegetables which would have taken prizes at a vegetable show, to be sold for the benefit of the school. Mr. Broome, the Temple gardener, also contributed liberally in this way, and the matron of the Blind School lent a very fine selection of fuchsias grown by a domestic in her service. Joseph Gurney, Esq., also sent a number of fine bouquets for sale in aid of the funds.

The prizes offered—the judges being Messrs. Broome and Dale, of the Temple, and Mr. Kinmont, gardener to the Primate—were as follow :—

Class 1.—(For Children of the Schools only.)—Geraniums of any kind, musk, and mignonette, in any size pots.—First prize, 3s.; second, 2s.; third, 1s.; fourth, 6J.

Class 1 (A).—Geraniums of any kind, in any size pots, not less than three plants in each class.—First prize, 3s. 6d.; second, 2s.; third, 1s. 6d.; fourth, 1s.; fifth, 6d.

Class 2.—Ferns, mosses, cacti, and fuchsias, not less than two in each class.—First prize, 2s. 6d.; second, 2s.; third, 1s. 6d.; fourth, 1s.; fifth, 6d.

Class 3.—Miscellaneous plants of any kind, such as rhododendrons, box, cultra, firs, cedars, camellias, &c.; single specimens in any size pot, tub, or jar.—First prize, 3s. 6d.; second, 2s. 6d.; third, 2s.; fourth, 1s.; fifth, 6d.

Class 4.—Chrysanthemums grown in pots about five inches wide and deep, not less than four plants in each class.—First prize, 3s.; second, 2s.; third, 1s.; fourth, 6d.

Class 5.—The best collection of plants in any size pots, number of plants unlimited, from one and upwards.—First prize, 5s.; second, 4s.; third, 3s.; fourth, 2s.; fifth, 1s.

Class 6.—The best collection of cut blooms, such as dahlias, roses, China asters, picotees, or other interesting flowers.—First prize, 2s. 6d.; second, 2s.; third, 1s. 6d.; fourth, 1s.; fifth, 6d.

Class 7.—The best bouquet made up with any kind of flowers (wild ones from the field mixed with others will be preferred).—First prize, 2s.; second, 1s. 9d.; third, 1s.; fourth, 6d.

Class 8.—The best wooden, Wardian, or glass case filled with any kind of plants, such as ferns, mosses, &c.—First prize, 5s.; second, 2s. 6d.

Class 9.—The best pot of nasturtium, convolvulus, mignonette, musk, scarlet runners, or any such annual.—First prize, 2s.; second, 1s.; third, 6d.

Class 10.—Any shrubbery plant kept in a healthy condition through one or more winters in the owner's room.—First prize, 3s. 6d.; second, 2s.; third, 1s.

Class 11.—A plum, apple, orange, date, or lemon plant, raised from seed.—First prize, 2s. 6d.; second, 1s. 6d.; third, 1s.; fourth, 6d.

Class 12.—Any device for containing plants in basket, box, or other cheap and simple plan for rooms.—First prize, 5s.; second, 3s. 6d.

Class 13.—A model of a small garden made in any easy cheap way by a working person.—First prize, 4s.; second, 2s. 6d.

The awarding of these prizes were to be subject to the following

RULES.

I. All plants intended for exhibition by the scholars must be brought to the New Cut Ragged Schools, Robert Street, on Thursday evening, June 8th, at 7 o'clock; and those intended for exhibition by the parents of the children, and others, must be brought to the same place on Thursday evening, June 15th, at 7 o'clock; for the purpose of registration.

II. All plants registered for competition are to remain under the care of their respective owners until the day appointed for the show, and to be open to the inspection of any person or persons from time to time appointed by the Committee to view the state and condition thereof.

III. All plants must be exhibited in clean pots or other vessels, neatly tied up, and without any dead leaves.

IV. A card or label containing the name of the plant, also the name and address of the exhibitor, must be attached to each plant, or to the pot or other vessel containing the same. (These cards will be provided by the Committee.)

V. No plant can be received after 10 o'clock on the morning of the day appointed for the show. (Due notice of the time and place will be given.)

VI. Special stands will be provided for such plants as any ladies or gentlemen may kindly send, whether the same be for exhibition only, or for subsequent sale in aid of the school funds.

The results of this effort were, that out of 550 plants registered, 300 survived to put in an appearance at the show, 50 of which had been so skilfully and carefully tended as to carry off prizes varying from 6d. to 5s., the total value of which amounted to £4 10s. It is not surprising that nearly half the plants registered perished, not from want of care or love, but rather from the excess of attention, for the poor plants were, in some cases, completely worried out of life in the efforts to do them good, and on their drooping heads fell many a warm tear. Before the next show a few lessons will be given to the children to help them in the management of the plants.

Similar shows have been lately held in Lamb and Flag Schools (Clerkenwell), Fitzroy Market, and Nichol Street (Bethnal Green), and the friends of other schools have the subject under consideration.

The plan adopted by the friends of the Nichol Street School was to supply the plants, seeds, pots, &c., to the children, to be tended by them for eight or ten weeks; at the end of that time to be returned, when the skill and care shown and manifested in the strength and development of the plant was rewarded by a prize, which consisted of a picture framed and glazed. About 300 plants were distributed, and about 250 composed the flower show, of which about a third were prize plants.

The benefits of this movement are numerous, some of which we have pointed out. There is, however, one drawback in the form of an objection to plants being cultured in living-rooms. It is affirmed that plants in rooms in which we live are injurious to health, inas-

much as they have a bad influence upon the air. Upon this point Mr. Bosanquet, in a lecture on Horticulture, says:—

"Plants absorb carbonic acid gas from the air around them, and this carbonic acid gas is composed of carbon and oxygen. During the day, or rather I should say during the hours of light, plants retain the former—that is the carbon; the oxygen they release and give out to the air. We, and all animal life, retain the oxygen and breathe out the carbon. You thus see that during the hours of light plants give out the oxygen, without which we could not live, and absorb and retain the carbon, which kills us if we breathe it, but affords nourishment to them. . . . . I have now described the state of things during the hours of light, which is altogether in favour of having plants in your rooms, because they purify the air by absorbing and so removing what is injurious to us, and by giving out that which is necessary to our existence. At night, however, or again, I should say, after the departure of daylight, the state of things is changed. Plants then absorb oxygen and give out carbon, so that it is as well, if possible, not to have them in the rooms in which you sleep. There are, however, two ways of overcoming any evil effects which might be caused by the exhalation of the carbon, if you have no place in which to stow your plants after dark. One is to keep your window open, if but a very little, thereby ensuring a constant supply of fresh air; and another way is to place your flower-pots on or near the ground, when the carbon, which is half as heavy again as common air, will sink to the ground. We breathe out but a small quantity of carbon during the hours of sleep as compared with the quantity exhaled during the day, and the quantity of carbon given out by plants during the same time is not large: so, that on the whole, even at night, the presence of plants in your rooms need have no bad effect."

CLEAN-AND-TIDY-ROOM MOVEMENT.

"In close alliance," says *Good Words*, "with the Flower Show movement, although having no necessary connection with it, the experiment of offering *Prizes for Clean and Tidy Rooms* has been tried in the parish of Bloomsbury during the last two years. The idea originated in an offer of Mr. Smithies, the able and excellent editor of the *British Workman*, to give £10 in prizes for clean rooms in the poorest district of the parish. We, the Rector of Bloomsbury, gladly accepted the offer, added the word 'tidy' to the programme, as representing something more in a room than the mere application of soap and water, and set to work to make the Clean-and-Tidy-Room movement a reality. As with the Flower Show in 1860, so with the Clean-and-Tidy-Room scheme in 1863, the experiment was first tried in the Little Coram Street district. In the year 1864 it was extended to the whole parish. One mode of proceeding was as follows. In the beginning of the month of May a bill, of which the following is a copy, was circulated throughout the parish:—

ST. GEORGE, BLOOMSBURY.

Prizes for Clean and Tidy Rooms.

Class I.—Persons living in the Little Coram Street district.

Class II.—Persons living in other parts of the parish, excepting the Mews and Kingsgate Street.

To each of the above Classes the following Prizes will be given:—

1st Prize	...	...	...	£2	0	0	7th Prize	...	...	...	£0 10 0
2nd „	...	...	...	1	10	0	8th „	...	...	...	0 10 0
3rd „	...	...	...	1	0	0	9th „	...	...	...	0 10 0
4th „	...	...	...	1	0	0	10th „	...	...	...	0 10 0
5th „	...	...	...	1	0	0	11th „	...	...	...	0 10 0
6th „	...	...	...	0	10	0	12th „	...	...	...	0 10 0

Class III.—Persons living in the Mews:—

1st Prize	£2	0	0	4th Prize	£0 10 0
2nd „	1	0	0	5th „	0 10 0
3rd „	1	0	0		

Class IV.—Persons living in Kingsgate Street (£5 specially offered):—

1st Prize	£2	0	0	4th Prize	£0 10 0
2nd „	1	0	0	5th „	0 10 0
3rd „	1	0	0		

RULES.—(1.) Persons intending to compete, must register their names and addresses at Bloomsbury Vestry any morning between the hours of half-past ten and twelve, or at Mrs. Beardon's, 12, Little Coram Street, during the hours of business, on or before Saturday, the 28th of May.—(2.) The Prizes are intended for rooms which are kept clean and tidy from the 28th of May to the 13th of July.—(3.) The Prizes will be distributed at the Flower Show, in Russell Square, on the 13th of July.—(4.) No shopkeepers, or persons in a similar rank of life, will be allowed to compete.

May, 1864. E. BAYLEY, Rector.

"From this it will be seen that the competing rooms were to be kept clean and tidy for a certain specified time, viz., from May 28 to July 13, nearly seven weeks. In 1863, when the prizes were confined to the Little Coram Street district, 86 persons sent in their names as candidates. In 1864 the total number of candidates was 304; viz., under class 1, 102; class 2, 153; class 3, 36; class 4, 13. During the period of competition the rooms were visited constantly. At each visit a mark was placed against the name of the owner of the room, as descriptive of its condition at the time of inspection. A 1 represented a room in first-class order as regards cleanliness and tidiness; A stood for a thoroughly good room, although inferior to A 1; B for a lower class room; C for a still lower class; D for one which was unmistakably dirty and untidy. According to this system the lower type of rooms were after two or three visits left hopelessly behind in the race, while those which retained a chance of success were inspected carefully and constantly with a view to determine their relative order of merit. We found little difficulty in selecting the six or eight best rooms under each class, and not much more in assigning to each of them their position in the scale; but there was so close a resemblance between many of the next order of rooms, that it proved to be almost impossible to say which of them were the best, and most deserving of the smaller prizes. We solved the difficulty by giving twenty-eight extra prizes of 10s. each; the sum actually given in prizes for clean and tidy rooms thus amounting to £44.

"Whilst upon the subject of prizes, I may mention that our experience goes to prove, that no prizes for clean and tidy rooms should be of less value than 10s., certainly not under 5s. In 1863 we gave a number of extra 2s. 6d. and 1s. prizes, but this was a mistake: £2, or perhaps £1 as a maximum, and 10s. as a minimum, is, I am persuaded, the best scale of prizes for ordinary town districts.

"There is some difficulty in determining into what classes, if any, competitors should be divided. We have hitherto adopted a geographical division only; but I am disposed to think that a division according to families would be the best: that those families which do not exceed two or three should compete in one class, whilst those which exceed that number should compete in another. Although experience proves that some rooms occupied by large families are patterns of cleanliness, whilst others inhabited by one or two persons are the very reverse, yet it stands to reason that on or two occupants of a room have greatly the advantage over the mother of a large family in keeping such room clean and tidy; and it seems hardly fair to ask persons

whose circumstances are so different to compete together in the same class. The question, however, is not free from difficulty.

"With regard to the effect produced by the movement, it was very gratifying to find that in the Little Coram Street district, in which the prizes had been given in 1863, a great improvement has taken place in many of the rooms in 1864; indeed, the rooms in that district, although by far the poorest in the parish, were, as a whole, better kept than those in more favoured localities. Clean walls, freshly whitewashed ceilings, well-scrubbed floors, clean bedding, to say nothing of the various arts by means of which a good housewife makes a room neat and tidy, were much more frequent there in 1864 than they had been in the previous year. This was a positive result gained. Whitewash and soap are great helps to the preservation of health. Christianity and dirt can hardly thrive together."

At the Lamb and Flag Schools Flower Show, Mr. Watts stated that—

"At their last meeting their respected chairman, W. H. Bodkin, Esq., suggested that prizes should be given for clean and tidy rooms, at the same time guaranteeing the prizes. This suggestion had been carried into practice, and he now had the pleasure of stating that no effort had met with so much success as the awarding of small money-prizes for clean and tidy rooms. They had for years been striving to promote the cleanliness of the houses of the poor in this neighbourhood, and with little effect; but the silver key had opened the way for more effectual efforts. There were nineteen competitors. The time of trial extended over seven weeks, each home being regularly visited by the ladies of the school. Their successive visits showed a marked progress. They had been received with great civility and respect, and their labours were thus rendered very agreeable. Hearing of the intention of the Committee, Mr. Stock, Member of Parliament for Carlow, very kindly offered a one-guinea prize to the owner of the best-kept room, which prize he desired to continue in future. Miss Clever had also given a pound, which the Committee had divided among the twelve competitors who had not won prizes, that they might be encouraged to continue their praiseworthy efforts."

The prizes awarded and given were :—1 at 20s., 1 at 15s., 1 at 10s., 1 at 7s. 6d., 1 at 5s., 1 at 3s., 1 at 2s, and Miss Clever's pound was divided equally among the remaining 12 competitors.

Sincerely do we hope that the movement for clean and tidy homes, so fairly inaugurated, will progress where adopted, and that its adoption will become general among the Ragged Schools of London, for we feel certain it contains the germ of a social revolution. Clean rooms will lead the way for clean houses, and clean houses will set the fashion for clean neighbourhoods. Then the clean room will soon require better furniture, and better furniture for the dwelling would be out of keeping without better clothing for the body. And let us hope the improvement will not be limited to the home and the body, but that the soul will press home its claims too for attention, that it may not be left foul in the filth of sinful pollution, but may become washed in the "fountain opened for sin and for uncleanness," and then clothed in the white robe of the Redeemer's righteousness.

A PLEA FOR HOXTON.

Of many parts of London it may be truly said, "the rich and poor meet together." In Belgravia, Westbournia, and elsewhere, the mansions of the rich run parallel to some of the tenements of the poor; superfluity and want are there side by side. The district of Hoxton seems an exception to this rule; here are miles of streets inhabited entirely by the poor. The small tradesman is the aristocrat; the artisan, the costermonger, and the man of doubtful industry, make up the community. Hoxton, save in its "Square," presents not even the signs of bygone gentility.

We may be sure the Christian philanthropist has not overlooked a field like this. Nearly twenty years ago was founded the Ragged Schools of Hoxton. The first report of those schools gives a plain but terrible account of the state of things; the opening devotions were interrupted by shocking blasphemies; the pupils were too well known to the police, and some had listened to more than one magisterial sentence. Never was the necessity of Christian effort better proved than by trials which almost drove the first teachers to despair. But perseverance has had its reward; Hoxton Ragged Schools have been behind in no good work. Through the blessing of God they have abounded in fruit. Children, tutored only in wrong, have been taught the worth of honesty, and have proved creditable members of society, and not a few have attained a knowledge of spiritual truth, and have become "new creatures in Christ Jesus."

At the present moment upwards of two hundred children are educated in the Day Schools, which appear to be under most efficient management, and more than this number attend the Sunday School. Incidentally a Dorcas Society, Penny Bank, and a Library contribute their share to the good work.

In all operations connected with the schools there is no lack of order, energy, or zeal. Yet one thing is lacking—money. The Committee are sorely straitened; the locality has done its best, and the schools have been kept up *without debt*. If they are continued it must be also without debt; but they do not know where to turn. No friendly mansions are within sight of Hammond Square; the rich are further afield.

The amount immediately requisite for the continuance of the schools is *one hundred pounds*. Unless this is collected *the continuance of the schools is doubtful*. The master and mistress are under notice which will take effect at Michaelmas, if the generous help is not afforded. Application has been made to the Committee of the Ragged School Union, who have promised £40 towards the £100. The scholars are gathering the pence to save their school; but the *pounds* are *wanted*. Let the benevolent readers of this Magazine think of Hoxton. Better still if they will pay it a visit. They will see life reduced to its rudest elements—bread earned by the lowest types of industry. There is nothing to spare for education; and the education that many children get is gleaned in the streets, or in their homes—the homes of dirt, of squalor, and of vice.

A Ragged School with its auxiliaries in such a place is as a stream in the desert. Education, and that too of the purest kind, is dispensed free to all who are needy; they come and are welcome. To close the school is to give

back the dominion to vice. It is to return living boys and girls who have begun to know better things to the untoward elements from which we vainly hoped they had been rescued, and to mar the fair prospect of honest manhood and of virtuous womanhood.

SHALL IT BE SO? The doubt implied is insupportable. *It will not be so* if only those who read this appeal will contribute what they can spare. Their gifts will raise the drooping hearts of the friends of the poor children, they will keep alive an active agency in antagonism to the vices of the day, they will be a blessing to many a human soul, and they will bring to the donors a sure reward.

Contributions addressed to Mr. Gent, 1, Exeter Hall, specially for the Hoxton Schools, will be forwarded to the Treasurer in due course.

FACTS AND FIGURES OF A SHOE-BLACK BRIGADE.

THE pride of success ill becomes any successful worker for God, more especially those who are engaged in the Ragged School movement. For, though when we see the fruit vouchsafed to steady work and steadier prayer we are called to rejoice, yet, after all, we are constrained, whilst we trace its history, to see the finger of God both in the machinery and agents, and hence to echo the language of Paul, "What hast thou that thou didst not receive?" (1 Cor. iv. 7). Tempered then as is the feeling of exultation with still deeper emotions of gratitude, yet when we regard the work and the workers, we think that no modern missionaries can so truly say, "We came, we saw, we conquered," and that in spite of the sneer of the worldling, and the icy doubts of too many professed servants of Christ, yet God was with us, and in his strength alone this battle with social evil was won.

Amongst the many healthy offshoots of the Ragged School system, that of Shoe-blacks has been most vigorous, and excited the greatest public interest. First suggested by a stranger from America at a delegate meeting held by the Ragged School Union in 1850, they became a fact in March, 1851, when the "Red" boys took possession of the streets of London. Thus they have existed for above fourteen years, steadily growing in public esteem year by year. It is surely something to be able to say that during that period the boys in the seven brigades have raised no less a sum than £49,606, or, in other words, have found the London mud as replete with gold-dust as the famous mines of California. This sum indicates that our industrious shoe-blacks have, since the organization of the various societies, polished the enormous number of 11,689,440 pairs of boots. Nor has the public support abated notwithstanding the number of opposition shoe-blacks now employed; for year by year the united earnings of the shoe-blacks have increased; so that during the year 1864 alone, they dug no less than £6,563 out of the London mud. Now when we remember the strange homes of most shoe-blacks, and the still stranger histories of many more—for most of these hard-working lads *have* a history—we think that, if regarded in their industrial aspect alone, the value of these societies cannot be exaggerated.

The question is often asked, What was the exact social position of these

lads before joining their respective societies? The following facts and figures, culled from the diary of the Marylebone Brigade, typical as it is of all the other societies, will answer this question. Thus it is stated that the 172 lads who were admitted into that brigade in 1864 had—

Both parents living	57
Fathers dead	38
Mothers dead	41
Orphans	34
Deserted by parents	2
	172

The four following illustrative cases are still more striking, proving as they do the truth of Lord Byron's axiom that "Truth is strange, stranger than fiction," and supplying sad proofs of the low moral and physical condition of too many of our poorer brethren. For, forlorn as were the 34 orphans referred to, it is not too much to affirm that they were in a far better position than those lads whose vile parents cared less for their temporal welfare than the beasts which perish.

1. Some time since, a poor wretched-looking boy, about thirteen years old, clothed in rags and covered with filth, became a shoe-black. He was so industrious as soon to be able not only to change his appearance completely, but even to deposit a few shillings in the Bank. One morning, however, he found his father, who, on hearing of his son's prosperity, ordered him to leave the Society, that he might take possession of everything the poor boy had saved. The money was very soon spent in drink, and the boy's clothes were sold; he was then driven forth by the man who called himself father once more to get his living in the streets. He had not courage to return to the Home, so he wandered about until he was nearly dead with hunger and cold. In blind desperation he eventually set fire to a haystack, and being detected is now suffering three years' imprisonment.

2. This case is of a more encouraging nature. For three years this boy supported a widowed mother by his earnings. About three months before his death, she died, and the lad was left alone. Being too independent to permit his poor mother to be buried by the parish, he determined to defray the expenses of her funeral out of his earnings, and only the week before his own death he succeeded in paying the whole amount. Having done this, he sank, as it would seem, of a broken heart. *The expenses of his own funeral were contributed by his brother shoe-blacks.*

3. The next case is of equal interest. This boy being deserted when an infant by his mother, was brought up in the workhouse, from whence he was taken by a man who so ill-treated him that he was obliged to run away. He eventually found his way to this Home, and soon became a hard-working lad. One morning he met a man of the same name, who told him that he had a mother. He came to the master the same night and said with the deepest feeling, "Sir, I believe I have found my mother." A day or two passed before he was able to see her, but when they met she received him in the most cold and chilling manner, though acknowledging the relation that existed between them. He came back to the Home almost broken-hearted,

and he is often seen in tears at his station, when thinking of his depraved mother.

4. G. F., aged sixteen, walked to London from Northampton. He came to the Home and set steadily to work, getting his living honestly and laying by a few shillings in the Bank. One day he heard from his brother that his family were in great distress from sickness, so he begged to be allowed to draw his money, that he might assist them. Not long afterwards, hearing that one of his brother's children had died, he forwarded the remainder of his savings to help the sorrowing parents, rejoicing that he was able to render them even such small assistance.

The following statistics will give some idea of the secular attainments of the lads when admitted into the Marylebone Society. During the year 1864, 113 became members of that brigade. Of these—

Could read and write	46
Could read but not write	20
Could read imperfectly	20
Could neither read nor write	27
Total . .	113

The Marylebone Society is divided into two departments, viz., the "Brigade" and the "Home;" both being under the same management, and the former being usually the feeder of the latter. The distinctive feature of this brigade is of great value; for many of the outcasts find a true home there, with truer parents in the master and matron than they ever found in the noisome dens where they once dwelt. Here they are permitted to remain until their earnings are sufficient to pay for independent lodgings, or until such habits of order and morality are formed that they can be safely left to be lords of themselves.

The Marylebone Society was started in May, 1857, being the fourth in the order of birth, as the celebrated "Red" brigade was the first. Last year the Marylebone lads earned £995. Of this sum, the share of the Society was £172. The inmates of the Home paid £31 14s. in addition for lodgings. By this means not only were the heavy expenses of that supervision without which the various brigades must have failed, materially lessened, but the lads were practically taught that self-help is after all the best help. And who that knows anything of the habits of our poorer brethren will not see how great is the social advantage of this lesson? A tendency to rest on human crutches is a prominent trait both in the really necessitous and in the improvident classes. This serves to generate a mendicant feeling which altogether precludes any social improvement, if it does not terminate in direct pauperism. Those, then, who show the juvenile poor how to help themselves sow the seeds of that true independence which would rather earn its food by severe labour than obtain it in the shape of alms. If, then, our various Shoe-black Societies had done nothing besides thus raising the moral tone of the poorer classes, they have well deserved the praise earned by public benefactors.

Probably John Bull is too fond of asking, What are the results of any given scheme? rather than putting this question—Is it right? Yet still we

think that the Bible axiom is a correct photograph of all plans of usefulness, namely, that "in all labour there is *profit*;" nor is the Marylebone Shoeblack Society any exception to this canon of work. The following statistics will indicate both the failures and the successes of this Society, and thus they fairly show that every picture, when true to nature, will have both its dark and its bright shades:—

Number of Boys in the Brigade at Christmas, 1863 .	59
Admitted during the year 1864	113
Total . .	172
In the Society, and doing well	52
Gone to situations	49
Restored to friends	4
Left at their own desire	56
Entered the Royal Navy	2
In the workhouse	1
Dismissed for dishonesty	6
Merchant service	2
Total . .	172

Figures like the foregoing are something more than mere dry statistics; they supply indeed social facts of inestimable value. For they, in fact, indicate what mere theorizing is poor to accomplish—what we may expect, and what we ought *not* to expect, in our various labours for the reclamation of the destitute and the outcast. Happily, whatever may be the per-centage of failure in our work, it may be asserted of this as of all moral gold ore, that, though it be dirt-encrusted, or hidden in ungainly quartz, yet still the fine gold *is* there, and that it only requires the skilful manipulation of the refiner to display it in all its native beauty. Then is it seen that, like, the precious ore of Havilah (Gen. ii. 11), "The gold of that land is good!" Yes, when we compare the past and present of multitudes of our scholars, we think the following dictum to be something more than a mere poetic idealism:—

"The huge, rough stones from out the mine,
Unsightly and unfair,
Have veins of purest metal hid
Beneath the roughness there!"

HOW TO HELP.

"CARRY your bag, sir?" You turn; it is a ragged boy. What will you do? You can carry it easily. You can save your money. Will you? Probably not. It is a way of encouraging industry, of helping one who wants and tries to help himself. You let him carry it, and, as he trots along by your side, you get out of him where he lives, whether he has a father, mother, what brothers and sisters he has; and you often find that he has either no father, or that his father has gone away, that his mother is a widow or worse,

and that he is the eldest of a little group for whose support she is toiling. You will often find, too, that that little fellow goes to a Ragged School. I have met *my own* little ragged scholars, some with a bundle of sticks, or old laths, which they have been picking up, returning homeward in the afternoon, bringing their contribution towards the family fire. Some might have been seen lucifer-box making, or cutting lucifer matches, three, four, five seated on low stools, in their poor room, their little hands and fingers moving with a rapidity and an accuracy which shows at a glance the length of their practice in the perfection of the habit.

What would the twenty or thirty thousand children of our Ragged Schools have been *but* for the *Ragged Schools?* Schools they would have had—teachers too; but *what* schools, and *what* teachers? Well, we are sure that, whoever might have been the *ushers* in *that* school, which they would have attended, the devil would have been the head-master, and they his apt and promising scholars. Now, through God's blessing on this great effort of Christian love, hundreds of these little ones are such Christians as was this dear boy.

How great is the power of that Word of God which can restrain the *hungry* child from doing that which would easily and instantly remove his cravings! How strong and influential that "fear of the Lord" which can restrain from evil, and teach such good! How blessed that effort to sow broadcast over this colossal city the heavenly seed which yields to the casual passenger such fruits as this!—From "*The Spirit in the Word*," by the Rev. W. Weldon Champneys, M.A.

JOHN DINHAM—"THE MEMORY OF THE JUST IS BLESSED."

One day, about half a century ago, an almost broken-hearted man stood at the window of a poorly-furnished room in Okehampton Street, Exeter. He had been newly adjudged a bankrupt, and was possessed of nothing more than the clothes he then wore, and a watch which his creditors kindly refused to take from him. His wife was dead. The sorrow to which he had nearly succumbed, had killed her. As he stood disconsolate, gazing almost unconsciously into the street, he saw a ragged cripple go by. "Ah," said he to himself, "there goes a man even worse off than I am." The fire of hope that flickered in his bosom sprang up afresh. He girded up the loins of his mind, and with a firm resolution, strengthened by faith in God, he went from the window.

* * * * * *

On Saturday, July 2nd, 1864, the mid-day sun beheld a long and sorrowful procession slowly marching to the cemetery of Exeter. One of its wealthiest merchants and largest-hearted men was dead, and his body was being borne to the grave. The good and great of Exeter, and of towns and cities near and far, joined in the solemn procession. The streets through which it passed were lined with all ranks and conditions of the populace. It was a day of general and heartfelt mourning in the city. For the great heart of

the dead had, while he was yet alive, throbbed with an ever-ready and all comprehensive sympathy. He entered the cold garret of poverty, and lo! a cheerful fire blazed in the grate, and food steamed on the long disused table; the sound of his voice rang in music through the lonely hearts of fallen women and degraded men; ignorance fled from his presence, and young and old blessed the hand that gave to them so liberally the means of knowledge. He followed in the footsteps of his Divine Lord and Master. He went about doing good, and his good deeds were done in secret.

It is proposed to erect a statue to him, but his monument, however, *is already built* in Exeter, a monument more enduring than brass or marble. His memory lives there in every charitable institution, every religious community, every society for the improvement of working men and youth, in all the hospitals for the sick, blind, deaf and dumb, in the penitentiary, in the lying-in-charity, and in the temperance society. He built houses for the working classes. He fitted up a portion of his place of business as a Sunday School, and for twenty-five years taught in it. He established an Infant School, bought the property on which it stands, salaried its teachers, and endowed it for the perpetual benefit of four hundred children. He distributed thousands of pamphlets and periodicals, treating of Christian life and doctrine, to his customers, and he was rejoiced in the knowledge that oftentimes the seed he thus scattered broadcast, under God's blessing, struck root and flourished. In his Will he has bequeathed forty thousand pounds for charitable and religious purposes.

This good man was John Dinham, who died on the twenty-seventh of June last, aged seventy-five years.

But John Dinham was the almost broken-hearted man, who not much more than half-a-century before stood disconsolate at the window of the poorly-furnished room in Okehampton Street, Exeter.

How was this change brought about? By resolute industry, untiring energy, and unwavering *trust in God*. He went to the window in despair; he turned from it in hope. He became a servant. He filled up the time not belonging to his employers by working at the desk for others. A blessing went with him, for he shared his lowly lodging and his narrowed means with his widowed mother in her declining days. He rose to be the local manager of a large company. After a little while the company made him a managing partner, and success crowned the business which he conducted. He had struggled, and he had conquered. A day came on which he called his old creditors together, and paid them, not the nett sums owing only, but with compound interest, up to the date of their discharge.

> "The actions of the just
> Smell sweet and blossom in the dust."

Let us be thankful for such men as John Dinham, whose bright example bids the poorest and most despairing take heart and hope.

THE BIBLE; OR, THE BREAD THAT TALKS WITH HIM THAT EATS IT.

ISAIAH lv. 2, 3. EZEKIEL ii. 8, 9.

WONDERFUL, BUT TRUE. PROVERBS vi. 22, 23.

It is a perfect cure for hunger, and they who live on it never die! John vi. 50, 51, 61, 63.

No man need have better food
To feed upon,
Than this alone,
If he bring stomach and digestion good:
And if he be amiss,
This the best physic is.

A poor cripple in Tonga Island depended for food upon a missionary's wife, who sometimes sent him a dinner. One day the girl who took it to him, asked him, "Have you had anything to eat to-day?" "Yes." "What have you had?" "Had? I have eaten the *whole of the Corinthians.*" So said the prophet Jeremiah, c. xv. 16.

Now this bread is made up in a great variety of *sizes*, for the convenience of Zion's travellers, and may be used for a great variety of *purposes*:—

1. It is an excellent remedy for *Hardness of heart.* A Heathen man came to a missionary, and, to his astonishment, gave a clear account of the Way of Salvation. "How did you learn this?" was the question. His answer was a touching one; "I *read* it in the *heart melter*," which was a tattered copy of the New Testament, carried from tent to tent. Bible Societies send out these *heart melters.*

2. This Book may be used as a *Telescope*, to show—

All Heaven in perspective; for the bliss
Of glory *here*,
If any where,
By saints on earth anticipated is,
Whilst faith to every word
A being doth afford.

By help of this telescope, the shining walls and lofty towers of that Heavenly City may be seen, which God built for the Lamb and his redeemed ones to dwell in: and very clear-sighted people (2 Kings vi. 16, 17; Ephes. i. 18) can see the gate opened, and through it the Son of God at the Father's right hand! *Can you?* Acts vii. 54, 46. John vi. 40.

3. This Book is also much used as a *Telegraph*, by those in heaven, for sending messages to distant places accurately and instantaneously. The man who invented the Electric Telegraph sought the discovery on his knees: at last he felt he had found it; and the first message that he sent by it was, "*What hath God wrought!*" But the Bible is the true original telegraph, which speaks from the heart of God to man's heart, when, where, how, and to whom the Lord pleases. Psalm xxvii. 8.

Two soldiers being on guard by night at the Rock of Gibraltar, an officer

passed by, and demanded the watchword; one of the soldiers, thinking at the moment of Peter's words (1 c. i. 18, 19), exclaimed, "The precious blood of Christ," forgetting himself: but the wind of the night carried these words along the lines like a telegraph, and by them brought peace to the troubled heart of the other soldier, who afterwards became a schoolmaster in Ceylon, and helped to translate the Bible into the native Cingalese.

4. This Book serves also for an excellent *Mirror:*

It is the looking glass of souls, wherein
All men may see
Whether they be
Still, as by nature's fault, deformed with sin;
Or, in a better case,
As new adorn'd with grace.

Look much into this glass. James i. 21—25. It will help thee to put on Christ and his holiness, which will give thee a charm and beauty which nature, art, or money cannot give or purchase: and which illness, sorrow, and old age cannot take away.

5. And in these days of wars and *rumours of wars*, when every man would be a soldier, ready trained and skilful to slay and to destroy, we recommend you rather to enlist under the *Great Captain!* for the more good soldiers of Christ there are in the nation, the less the peril of invasion by our enemies. For such, the Bible is recommended as a *Case of Arms*, containing all the weapons of their warfare:

The perfect magazine of spiritual arms:
Wherein doth lie
The artillery
Of Heaven, ready charged against alarms
And all assaults and thrusts
Of Satan and his lusts.

6. This Book has been also of much service as a *Portable Pillow* for Christian Pilgrims' use in the desert. When Dr. Krapf was alone in the wilds of East Africa by night, and heard the howl of the hyæna and other beasts of prey, what could he do for protection and peace? "I laid me down and slept," said he, "as it is written," "for Thou, Lord, only makest me to dwell in safety." Ps. iv. 8. A New Zealander was found sick and languishing in a hut, with a New Testament at his side. "Can you read?" asked a friend. "I can read my chapter, now," said he. "Do you esteem the Word of God?" inquired the friend: "It is *my pillow*," replied the happy believer.

7. This Book is also a perfect *Compass* for Christian sailors to steer by, over the troublesome waves of this world.

It varies never from eternity:
You cannot miss
Of endless bliss,
Your voyage if you steer this compass by.

If you make it the man of your counsel and the guide of your life, if you

keep a sharp look-out for rocks and shoals, and the ships of the enemy—Isa. xxxiii. 21, if you obey the Captain's orders; and keep your eye on your compass, and the helm firm in your hand (James iii. 4, 5, 2), you shall at length enter the fair haven, and cast anchor within the veil. Heb. vi. 19; Ps. cvii. 30.

An emigrant of the name of Holyman, sailing in the ship "Good Hope," met a barque at sea named "Anywhither," and recognised an old neighbour on board of her, whose name was "Harebrain." He hailed him, and the "Anywhither" brought to; when he asked him, "Where are you bound for?" and he answered, "I do not know." "What is your course?" and Harebrain answered, "I haven't looked at the compass just now, but I intend to do it *before we land.*" Alas! that ship foundered in mid ocean! Look over the history of those who have made shipwreck of their souls: *did any one of them keep his eye on the compass?* No. The binnacle door was continually shut! I have heard of a shipwrecked sailor who, on reaching land, was heard to ask, "Where can I purchase a Bible?" He had learned wisdom in the school of adversity. Ps. cxix. 71.

8. What is this Book not good for? What nation, family, profession, calling, character, relationship, age, or circumstance, will not find savory meat in this bread of the soul that feeds a man by talking with him?

Are you a *parent?* Give your children this bread, and they will be wise, happy, and good. Deut. xi. 18—21. It is better than their mother's milk for their souls. 1 Pet. ii. 2, 3.

Are you a *child?* Children love picture books, and this Book contains a most lovely picture of your dearest Friend, and his eyes turn to look on you, on whatever side you look to him. A good man who had little to leave his family when he made his Will, left each of his children a Bible, with this inscription written in it—"None but Christ!"

Are you *old?* This bread can make you young again, yea, a babe—and a babe of eternity. 1 Pet. i. 23. It is *meat indeed* for aged pilgrims. Isa. xlvi. 3, 4.; Gen. xvii. 1.

Are you a *master?* It is *your* bread. 2 Sam. xxiii. 2, 3.; Ephes. vi. 5—9.

Are you a *servant?* It is bread for thee, also. 1 Kings x. 8; Joel ii. 29; 2 Kings vii. 2—4; Ephes. vi. 6.

Are you a *sick man?*

This Book has potent salve for every sore
And sickness, which
The poor or rich
Is galled and worried by. Indeed 'tis more:
An antidote, as well
As remedy 'gainst hell.

Sir Walter Scott in his last illness asked to be read to. "In what book?" said his son. "Need you ask," he replied, "*there is but one.*"

Are you a *physician?* Let me recommend you to search the Scriptures, and to store your mind with their precious truths and promises, that you may be enabled to speak a word in season to the suffering and ill at ease, and to help your medicines by their prayers and blessing.

Are you a *farmer?* This Book is double meat—it is bread to the eater,

and seed to the sower. Isa. lv. 10, 11. The cleverest farmer is the Bible-taught believer. Isa. xxviii. 23—26.

Are you *poor?* Here is daily bread for you, without money and without price. Would you then be rich? Come to the Word. It is wealth indeed. Prov. iii. 13—15; Ps. xix. 7—10.

Are you a *soldier?* Your regimentals are incomplete without a Bible. Cromwell's army never lost a battle after they were supplied with pocket Bibles; and no Bible soldier ever lost his soul.

Are you *not saved?* Here is life and peace for thee. Receive with meekness the engrafted word which is able to save your soul. James i. 21.

Are you *saved?* This Book is able to make thee perfect and complete, throughly furnished to every good word and work. 2 Tim. iii. 16, 17.

O thou ever loving and only true God, send forth thy light and thy truth into all the world, and let thy blessed Word have a free course and be glorified. Stir up the love and zeal of all who know thy word, that they may look every man on his neighbour, and ask, "Does he know the good news? Is the Word of God a lamp to his path, bread to his soul, and his guide book to Jesus, the sinner's Friend?" O thou that givest sight to the blind—open *mine* eyes that I may *see as well as read of* thy Salvation! May I learn to be useful: may I live to thy glory. Make all who know thy word, watchful to spread it. Make mothers, and wives, and sisters wise to put in thy Book among things needful for every son and husband and brother going from home and native land. Bless the seed sown: send showers of the Spirit upon it, and make every Bible mighty to do good—until the knowledge of the glory of our God shall fill the earth as the waters cover the sea, and all flesh shall be saved, through Christ our Lord. Amen.

THE COST OF A BIBLE.

On the blank leaf of Michael Bruce's Bible, who died 1767, this verse was found written:—

'Tis very vain for me to boast,
How small a price my Bible cost;
The day of judgment will make clear
'Twas very cheap or very dear.

G. E. S.

LETTERS FROM EMIGRANTS.

THE following letters have been lately received by a Ragged School Teacher from two youthful emigrants, sent out to Queensland by one of our London Refuges:—

Oxley Creek, April 17, 1864.

DEAR TEACHER,—I write these few lines to you hoping to find you quite well in health as thank God it leaves me at present. we Arrived here after a very pleasant and a happy voyage, and we saw plenty of porpoises and flying fish which were quite a novelty I never seeing them Before, we also saw Cape Pigeons and Albottrosses

some of which we caught the same way as fishing with a Hook. We had no sport at Crossing the Line Because some of the passengers went before the Skipper, and asked him not to let it be done on account of the Irish passengers who threatened that they would not be interfered with by the Sailors, so the Captain gave orders that they should not interfere with them. We made the line in 26 Days, we was very near shipwrecked on the coast of Africa, we was so near the land when the lookout saw land, that the sailmaker said that he could have thrown a biscuit on the breakers. It would have been a terrible thing had the ship struck a rock. By the aid of a telescope a large fire could be seen a great way in the land; by daybreak we had drifted out a good distance from the land by the tide, there was no wind at the time and our position was getting most critical as the tide was just turning to run in again, so the captain gave orders for to get the anchors ready to drop; with that a good many of the men went to work, and had just got one of the sheet anchors over the ship's side, and one of the sailors had just got over the bows to fasten the cable to the anchor, when a breeze sprung up, and they set sails and we soon got away at the rate of 12 knots an hour. We had one death on Board and that was an infant, the Burial of it was very solemn. We had nothing else happen to us till we had got to Brisbane, where we got sent to the Depot, where I soon got hired to a farmer up the Bush. It is very rough in the Bush, but still we have our chapel and our teetotal meeting. Things out here are very different to what they are at home; very often do I look at your face, and on a Sunday morning when I get up and open my Bible and turn to the 51 Psalm. I do wish at the moment that I was there to here your voice, and I often think of the many happy hours I have spent in your class. But as we may never meet again of earth, I hope and trust we may meet in heaven where we shall never part no more.

Please to give my respects to Mr. W. I have almost despaired of getting a letter from him as i have sent him 3 already. Also give my love to all the Boys in the Class, and accept the same yourself from your

Humble Servant
W. B.

Mololan Creek, May 15, 1865.

Dear Teacher,—I take the liberty once more to you hoping to find you quite well as thank God it leaves me at present. Whe have very cold Weather here while you are enjoying your Summer. the night and morning is so cold, and in the Middle of the day it is not safe to go out without a very Broadrimmed Hat, the sun is then so hot that you would be likely to be Sunstruck. this climate is very pleasant Except to the new-comer for the Musketoes is Too bad on them that they wish themselves back again, I like this climate very well now the Musketoes don't bite me so bad. Things out here are very cheap; we get Bread Fruits 1d. each, Water Melons 2d. each, Pine Apples the same, Peaches 3d. the dozen; Oranges are pretty dear, from 1d. each; Flour is pretty dear; but Beef is 3d. the pound, it never exceeds 4d. the pound. Tea the best is 3s. the pound, Sugar the same as at home. As for potatoes we have the Sweet Potatoes, and the English. We also have Cabbages, they are very dear, we grow our own Arrowroot and manufacture it ourselves, there is now on my Master's Farm about 3 acres of the Best Arrowroot about the place that I planted, we are now gathering in our corn so it is our harvest, but it is far different to what it is at home, it is Indian Corn that we are gathering, so instead of seeing a field of nice looking grain, you see nothing but a lot of dirty dry stalks.

I have G. T. working on a Farm close by me, so I am not altogether so lonely not only although I am there only about ten months. I have a great many friends, this

place is far different to what it is at home. If you was going any where, and went to ask the way they would ask you to partake of some refreshment, and some would almost take it as a insult where you to refuse so much as a cup of tea. Out on the town on in the Bush thoug you may go fore miles you would not see Bread, But Damper; the Way to make it is to get flour and salt and water and knead it into cakes, then get wood and make a big fire, let it Burn out, and then level the ashes, take all the pieces of charcoal out, put the Cake on the ashes, and cover it up well with the rest of the ashes, so as to let none of the Steam escape, let it be for about an hour, and you will have a good Damper, it is much sweeter than bread and nicer. Please give my kind respects to all enquiring Friends. I must now conclude hoping that this may find you all well.

I remain your affectionate Scholar,

W. B.

PHOTOGRAPH LIKENESS OF H. E. GURNEY, ESQ.

THE general body of our teachers will be happy to learn that another portion of their number have received invitations to Nutfield from Mr. and Mrs. Gurney for Saturday, September 2nd. In every sense may they have a happy day without the least alloy.

Mr. Crellin, of 162, Regent Street, W., has been very successful in taking a photographic portrait of this liberal supporter of our work, and warm friend of our workers. It is a three-quarter figure, seated, and having Mr. Gurney's autograph beneath it. As a work of art the photograph is superior, and as a portrait it is excellent. It was at the urgent solicitation of some of our best friends, that Mr. Gurney consented last month to sit for this likeness, and glad are we that he did accede to their request, for now the teachers will have an opportunity of possessing this *carte de visite*. Arrangements will be made for a good supply to be placed by Mr. Crellin in the hands of one of the teachers going to Nutfield on Saturday, so that any one without further trouble will, at the cost of a shilling, be able to obtain a copy.

The Teachers' Column.

"NO TIME TO VISIT MY SCHOLARS."

How often is this plea entered by the "Recording Angel" on every Sabbath of the year! Be honest, thou teacher, and look this thing full in the face.

As a general thing, the advantages of visiting scholars are the following, amongst others:—

1. The teacher secures regularity of attendance in the scholars.

And how shall the children improve in religious knowledge, how shall they acquire correct and punctual habits for the future, how shall the good order of the school be maintained, without regularity and punctuality of attendance?

2. The children feel that the teacher has a warm personal interest in their welfare; and this consciousness will produce a warm personal affection for the teacher.

Now, affection is the great lever in all efforts for the benefit of others! Teachers, are you willing to forego the advantage of this lever?

3. In visiting the children, you have an opportunity of benefiting the souls of their parents.

You can urge them, if unconverted, to be reconciled unto God, to frequent a place of worship, to "bring up their children in the nurture and admonition of the Lord." If they are Christians, you can aid them by your sympathy and your prayers. What an influence for you to lose by not visiting your scholars!

They will, in all probability, be alienated from you, and may, whilst neglected by you, be rapidly learning all unrighteousness. They may die without the voice of prayer, or the consolation of the Gospel.

"What has become of Mary?" said a tardy teacher, who had at last found time to visit her scholars. "Mary," said the one who opened the door, "why she is dead and buried! She wanted to see her teacher, but we did not know where she lived." How did that teacher feel?

Consider, teacher, "what will such excuses avail you before God?" You "have no time!" *Take* time. Could you visit if it advanced your fortune, or gave you great renown? Visit, then, for Christ's sake. *Visit!*

THE REWARD.

"I HAVE a vivid recollection," said the Rev. C. Birrell, in a Sabbath School sermon, preached at Sheffield, "of the feelings of gratitude and joy which I experienced on hearing the following narrative. A Christian lady who several years kept a Sabbath School in a retired country village, was gratified on perceiving signs of early piety, joined with strong powers of mind, in one of the boys; but on account of himself and friends being poor, she was for some time doubtful whether she ought to encourage him. She at length interested some friends in his behalf, who furnished means for the completion of his education. After some time, a wish arose in the young man's mind that he might be employed as a missionary to the heathen. His relatives and some of his friends ridiculed the idea of so humble a person being employed in so great an undertaking, in the spirit of the saying, "Can any good come out of Nazareth?" One friend yet remained who favoured his views and wishes, and that friend was his former Sabbath School teacher. By her means he was enabled to go through his preparatory studies, and through her influence he was proposed to and accepted by the London Missionary Society, and soon afterwards sent out by them as a missionary to the Navigators' Islands; where, by his instrumentality, one of the most remarkable revivals of religion took place, and is now going forward, ever known in those beautiful islands of the Pacific. While these things were taking place, the lady's son, who was intended for the ministry, was pursuing his studies; but a too close application brought on a severe illness, and he was commanded to desist. Rest, however, was not sufficient to restore him to health, and he was ordered by his physician to take a voyage, in order to try what effect that would have towards recovery. The lady was called upon to bear a second trial. Her only daughter, an interesting young lady, just ripening into womanhood, was suddenly called away by the stroke of death; but this trial was deemed by the lady as being light in comparison with that of her only son being an exile in a distant land. He, however, set sail, and was in due time landed on the distant shores of New Holland. The very first vessel which touched there after his arrival was the missionary ship *Camden*. He was invited by the missionaries on board to go a short voyage, and their company and conversation being in accordance with his own views and feelings, he consented to accompany them, when the very first land they made, after leaving the shores of New Holland, was the very island on which the devoted missionary, his mother's former pupil, was employed. Such a meeting could not be contemplated by either. When they did meet, such was the change that disease in one and labour in the other had effected, that for some time they did not recognise each other. They at length

found each other out, and then the mutual tears were shed. With what joy did the missionary receive the son of his former benefactress! And with what pleasure did the young man communicate the intelligence to his now widowed mother, that in a far distant land he had found a friend who had acted the part of a father and a brother, and that friend in the person of her former pupil in the Sabbath School! And in a letter which I received lately, the writer says, 'What honour will at last be put upon the individual who has been the instrument of so much good, and that, too, in a village Sabbath School!'

"This instance should encourage every Sabbath-school teacher constantly to remember, 'Cast thy bread (or seed) upon the waters: for thou shalt find it after many days.'"

TEXTS FOR TEACHERS.

A TEACHER'S DUTIES.

"FEED my lambs" (John xxi. 15).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. xxii. 6).

"In the morning sow thy seed, and in the evening withhold not thine hand" (Eccles. xi. 6).

"Whatsoever thy hand findeth to do, do it with thy might" (Eccles. ix. 10).

"Praying always with all prayer and supplication in the Spirit" (Eph. vi. 18).

"Redeeming the time, because the days are evil" (Eph. v. 16).

"Be patient toward all men" (1 Thess. v. 14).

"Let all things be done decently and in order" (1 Cor. xiv. 40).

"Thou therefore which teachest another, teachest thou not thyself?" (Rom. ii. 21).

"Examine yourselves" (2 Cor. xiii. 5).

"Being ensamples to the flock" (1 Pet. v. 3).

"In honour preferring one another" (Rom. xii. 10).

A TEACHER'S DANGERS.

"To him that knoweth to do good, and doeth it not, to him it is sin" (James iv. 17).

"Be not weary in well doing" (2 Thess. iii. 13).

"If any man draw back, my soul shall have no pleasure in him" (Heb. x. 38).

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix. 62).

"If thou faint in the day of adversity, thy strength is small" (Prov. xxiv. 10).

"Because iniquity shall abound, the love of many shall wax cold" (Matt. xxiv. 12).

"Why art thou cast down, O my soul? and why art thou disquieted within me?" (Ps. xliii. 5).

"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. xxiv. 24).

"Take heed that ye despise not one of these little ones" (Matt. xviii. 10).

"Be not wise in thine own eyes" (Prov. iii. 7).

"Lean not unto thine own understanding" (Prov. iii. 5).

"Be not hasty in thy spirit to be angry" (Eccles. vii. 9).

The Children's Gallery.

THE FLANNEL NIGHTGOWN.

LUCY'S mother was cutting out a flannel nightgown for her. Lucy stood at the table watching her mother's movements. "Mother," she said at last, "will you not cut one out for some poor child, and let me make it?" Her mother said "Yes," for she was sure there was some poor child waiting for it. "Who?" asked Lucy. Mother did not know the child's name, but she said God did. "And will God tell us?" asked Lucy. "Yes," said the mother, "and when it is done we shall know."

The warm nightgown was cut out, and Lucy took her work-basket, and sat down to sew beside her mother. They were pleasant hours when mother and child sat and sewed, and talked together. Lucy thought much about the poor child she was working for. Was she very cold in the dark cold nights? Where did she live? Had she a mother? Did God tell her about this nightgown? Lucy had many thoughts stirring in her little bosom. By-and-by it was finished, folded up, and put away in Lucy's drawer.

One afternoon not long after this, a neighbour came in, and told a pitiful story of a poor family who lived down by the water. The father could get no work; the mother and one of the children were very, very sick. "It's an awful winter for the poor," said the neighbour; "do go and visit this family." Lucy's mother promised she would, and in the afternoon she put on her bonnet and cloak to go and find them; Lucy went also. The house was very old, and occupied by two or three families. On one side, which seemed to have been once used as a shop, they found the family they were in search of. How forlorn was the scene! In one corner was a bed covered with scanty clothing. There were also a couple of old chairs and a table, with a few cups and dishes in which some soup had been. It was very cold, with hardly a stick of wood in the old rickety stove. Two children were on the floor, one gnawing a bone, and the other munching a potato. The sick mother was in bed, with her almost dying child beside her. Lucy's mother went to the side of the bed, and spoke to the poor woman. How grateful to her were those words of kindness. "Here is my poor Effie," said the sick mother, laying her pale hand on the sick child's head; "won't your little girl come back and speak to Effie?" Lucy came to the bedside and put a sweet cake in her hand; it was one Aunt Mary gave her, and which had remained untasted in her pocket. How glad Lucy was. Effie took the cake and nodded her head, as much as to say, "Thank you, Miss." Lucy's mother asked her what she most wanted. "Oh," said the poor woman, with tears in her eyes, "if I had something warm, to wrap round this poor child!" "Lucy, you have a flannel nightgown for Effie, have you not?' asked Lucy's mother. "Oh yes, I have," cried Lucy, her eyes sparkling; "may I run home and fetch it?" Her mother gave her leave. She soon came back with it in her arms. Oh, how glad was that sick mother; how glad was the dying child. How comfortable she looked in the nice new warm flannel garment. "God sent you here," said the woman, "for I told *Him* all our wants."

As mother and daughter went home, "Effie was the very little girl I made it for, wasn't she, mother?" said Lucy. "God knew." "Yes," answered her mother, "God knows all the wants of the poor, and he can put the thought into our hearts of that which he knows will be the best for them. We must ask God *to teach us to know their wants;* and if we really wish to help and comfort them, God will put it into our hearts to supply the wants he knows they have."

"But, mother, how shall I always know what God wants me to do? Will he always tell me?" asked Lucy. "Do you not often know what I want, without my having to tell you?" asked her mother. "Oh yes, mother, because I live with you, and of course I know." "Not of course," answered her mother. "Many a person might live with me who would not find out things I most want without asking. Is there no other reason?" "Why, mother, I know what you want of me a great many times, just because I *love* you so," said the little girl. "Ah, that is it," said Lucy's mother; "you love me, and therefore you find out my wishes as far as you can. If you love God, you will quickly find out how to do his holy will; and if you love the poor, you will surely discover their wants, and learn how to comfort them. Everything depends upon having a *heart* in the work."

Lucy thought much of what had happened, and it filled her soul with awe that God had chosen her to make a garment for one of his poor.

RAGGED SCHOOL UNION.

ESTABLISHED THE FOR SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

OFFICE—1, EXETER HALL.

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The following contributions have been received in aid of the Ragged School Union, from the 20th of July to the 20th of August, 1865 :—

LEGACIES.

	£	s.	d.
Delamore, The late Miss Amy, of Holbeach, Lincoln; per Edward Copeman, Esq., Holbeach—duty free	19	1	
Effingham, The late Charlotte, Dowager Countess of, of Brighton; per Right Hon. Earl Effingham, executor, being residue of property, less expenses and duty	593	1	7
Lyon, The late James, Esq., of Clapham Rise, Surrey; per Daniel Watney, Esq., Wandsworth, and James Watney, Esq., Croydon. £300 Three per Cent. Consolidated Annuities, less duty £20. £180 at 90½, less expenses	162	4	0
Staple, The late Henry, Esq.; per J. Turner, Esq., 9, Carey Street, Lincoln's Inn—duty free	7	10	0
Turner, The late Miss Ann, of 25, Clarendon Road, Kensington Park; per C. Wolloton, Esq., Lynton Lodge, Clapham Road, and Edward Jennings, Esq., 12, New Boswell Court, Lincoln's Inn—duty free	500	0	0

CONTRIBUTIONS.

General Fund.

	£	s.	d.
Aldrich, Captain	0	5	0
An Irish Lady, per Miss Hawkins	1	0	0
Austin, Miss	1	1	0
Aylmer, Colonel	1	0	0
Baines, Lt.-Col.	1	1	0
Barry, Lt.-Col. C.	1	1	0
Barry, Miss E.	1	1	0
Beckford, F. L., Esq.	1	0	0
Beckford, Mrs.	1	0	0
Brock, Rev. O.	1	0	0
Brooke, Richard, Esq.	2	0	0
Burton, Mrs.	1	0	0
Burton, Miss	1	0	0
Cave, Mrs.	10	0	0
Chambers, Miss	1	1	0
Cholmondeley, Marquis of	2	2	0
Clifford, Admiral Sir A.	1	1	0
Collin, The Misses	2	0	0
Cuff, C., Esq.	1	1	0
Cure, C., Esq.	5	0	0
Denison, A., Esq.	2	2	0
Denison, Mrs.	5	0	0
Ellis, G. H., Esq.	5	5	0
Farrow, J. R., Esq.	1	1	0
Forbes, Miss	0	10	0
Fortescue, Hon. Dudley	2	2	0
Fortescue, Lady C.	1	1	0
Fortescue, The Earl	1	0	0
Greenwood, Mrs.	1	1	0
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Hall, A., Esq.	2	0	0
Hawkins, Miss J.	1	0	0
Hawkins, Miss S.	1	0	0
Jervoise, Lt.-Col. W. F. D.	2	2	0
Keating, Mr. Justice	3	0	0
Lanesborough, Earl of	2	0	0
Le Blanc, Mrs	1	1	0
Le Cappelaine, J., Esq.	0	10	6
Lister, Mrs.	0	10	0
Littledale, H., Esq.	2	0	0
Locke, George, Esq.	1	1	0
Lyveden, Lady	1	1	0
Mackay, J. M., Esq.	3	3	0
Mildmay, Mrs. St. John	1	0	0
Montagu, Major	0	10	0
Noyes, J., Esq.	1	0	0
Pierson, H. C., Esq.	1	1	0
Port, Mrs.	1	10	0
Pym, Mrs. C. Gertrude	1	1	0
Reade, Mrs.	0	10	0
Robertson, Miss	1	1	0
Russell & Allen, Messrs.	1	1	0
Sale of work by Miss S. S. Crooke	8	0	0
Scott, S., Esq.	10	0	0
Scott, S., Esq. (2 years)	3	2	0
Shibbeare, Mrs.	0	10	0
Silver, S. W., Esq.	1	1	0
Skilbeck, Wm., Esq.	25	0	0
Skynner, Miss H. S.	0	10	6
Smythe, Colonel	1	0	0
Stuart, Wm., Esq.	2	2	0
Toller, J., Esq.	1	0	0
Trotter, Mrs. (2 years)	4	0	0
Viney, J., Esq.	0	10	6
Waldo-Sibthorp, H. A. M., Esq.	2	0	0
Waldo-Sibthorp, Mrs.	2	0	0
Whicher, James, Esq.	1	0	0
Wigram, Money, & Co., Messrs.	10	10	0
Williams, Miss, col. by	2	0	0
Willis, Mrs. H.	0	10	0
Wilson, W., Esq.	5	0	0
Wimbush, Mrs. H.	1	1	0
Z., per Mr. Blake	1	1	0

Refuge Fund.

	£	s.	d.
Scott, S., Esq.	10	0	0

Excursion Fund.

	£	s.	d.
Attwoods, M. W., Esq.	5	0	0
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Holdship, Mr.	1	0	0
Hunter, Mr.	0	10	0
J. C. C.	3	0	0
J. W.	0	5	0
Lady, A	1	0	0
Milton, Lady	1	0	0
Morley, S., Esq., M.P.	5	0	0
Paget, Hon. Matilda	1	0	0
Passmore, Miss	0	10	0
Perfect, R., Esq.	1	1	0
Prior, Miss E.	1	0	0
Scott, T., Esq.	10	0	0
Scott, Miss	2	0	0
S. M. R.	0	5	0
Waldo-Sibthorp, H. A. M., Esq.	1	0	0
Webb, Mr. H.	1	0	0
Per Mr. Ansell, for Hoxton School Excursion—			
Brandford, Miss	0	5	0
Haseldine, Mr.	0	5	0
Ruth	0	2	6
M. W. D.	0	5	0
Gibbings, Mr.	0	5	0
Barker, Mr.	0	5	0
C. H.	0	5	0
Middleton, Mr.	0	2	6
Friend, A.	0	5	0
Parnell, J., Esq.	2	0	0

School Fund.

Bluegate Fields.

	£	s.	d.
Geddes, Miss	0	10	2
Ramage, Miss	0	4	0

Cripples' Home.

	£	s.	d.
Lester, Miss	1	0	0
Thompson, Mr.	0	10	0

Hinde's Mews.

	£	s.	d.
Tytler, Mrs. E.	1	0	0

Hoxton.

	£	s.	d.
Robertson, W., Esq.	5	0	0

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	£	s.	d.
Porter, Miss	10	10	0

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	£	s.	d.
Barlow, B., Esq.	1	1	0

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	£	s.	d.
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Money Orders should be made payable at the Post Office, Charing Cross, London, to Mr. JOSEPH G. GENT, *Secretary*, 1, Exeter Hall, Strand, W.C.

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HEAL & SON having observed for some time that it would be advantageous to their customers to see a much larger selection of Bedroom Furniture than is usually displayed, and that to judge properly of the style and effect of the different descriptions of furniture, it is necessary that each description should be placed in a separate room, have erected large and Additional Show-rooms, by which they will be enabled, not only to extend their show of Iron, Brass, and Wood Bedsteads, and Bedroom Furniture, beyond what they believe has ever been attempted, but also to provide several small rooms for the purpose of keeping complete suites of Bedroom Furniture in the different styles.

Japanned Deal Goods may be seen in Complete Suites of five or six different colours—some of them light and ornamental, and others of a plainer description. Suites of Stained Deal Gothic Furniture, Polished Deal, Oak, and Walnut, are also set apart in separate rooms, so that customers are able to see the effect as it would appear in their own rooms. A suite of very superior Gothic Oak Furniture will generally be kept in stock, and from time to time new and select Furniture in various woods will be added.

Bed Furnitures are fitted to the Bedsteads in large numbers, so that a complete assortment may be seen, and the effect of any particular pattern ascertained as it would appear on the Bedstead.

A very large stock of Bedding (HEAL and SON'S original trade) is placed on the Bedsteads.

The stock of Mahogany Goods for the better Bedrooms, and Japanned Goods for plain and Servants' use, is very greatly increased. The entire Stock is arranged in eight rooms, six galleries, each 120 feet long, and two large ground floors, the whole forming as complete an assortment of Bedroom Furniture as, they think, can possibly be desired.

Every attention is paid to the manufacture of the Cabinet work, and they have just erected large Workshops on the premises for this purpose, that the manufacture may be under their own immediate care.

Their Bedding trade receives their constant and personal attention, every article being made on the premises.

They particularly call attention to their Patent Spring Mattress, the Sommier Elastique Portatif. It is portable, durable, and elastic, and lower in price than the old Spring Mattress.

HEAL AND SON'S

ILLUSTRATED CATALOGUE OF

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